(cf. Photos. 5, 25, 69). This may corroborate the conjecture of the evolutionist Von den Steinen (2, 192) that the waist cord formerly had the function of the penis sheath. Among present-day Tapirapé this cord may be regarded, along with the tembetá, as a prerogative of the males. It is rarely used to carry [105:88] things. Occasionally they will hang a comb from it, or in recent times a pair of scissors as well.

Dr. Charles Wagley told me that in 1939 he found straps for carrying children that were worn by the Tapirapé women over the shoulder and across the chest. In 1937, Dominican missionaries had gone up the Tapirapé River with large quantities of fabrics. The straps were made of those fabrics. It is interesting to note that in 1935 there were no such objects in existence. It is interesting because it would have been possible to carry the children in small hammocks. Furthermore, I had given away many pieces of cloth which could have been used as straps for carrying children. Such straps not only are used by the neighboring Kayapó (Krause, 2, 394) but are also a typical cultural trait of the Tupí Indians. [Ed., two sentences are omitted.] It is worth noting, however, that straps for carrying children are not used by the eastern neighbors of the Tapirapé, that is to say, the Karajá (Krause 2, 276 and Plates 12, 37, and 42).

In the case of the Tapirapé, it was apparently the numerous pieces of fabric brought by the Dominicans in 1937 that played a decisive role in the introduction of straps for carrying children. In 1935, all the fabrics and cloth articles coming from our factories had a merely decorative function among those Indians. The men alone used them, since most adornments are prerogatives of their sex and such impressive ornaments as those made of feathers and claws are worn only by them. Kamairahó, the most important chief, liked best of all to wear a red dress which his wife had received as a gift. Thus, the aim the giver had in mind, probably inspired by catechizing hopes, was missed entirely for the lady remained altogether naked while her husband was covered down to the knees and below. It is worth noting, however, that in the evening, when Kamairahó retired, he would undress and carefully fold the garment. Thus, at an hour when every protection against the mosquitoes and the cold would have seemed to me exceedingly

177
291 welcome, this important man lay in his small hammock without
[513] the slightest intention of hiding his skin, which was occasionally illuminated by the wavering flames.

[105:89] The same was true with regard to all other clothing of similar provenience. Kamairahó also possessed a large piece of fabric which he used as a sort of cloak, but only during the day and not as frequently as the dress. Vuatanamy, another influential leader, wrapped himself during the hottest hours of the day in a heavy poncho, which was of such good quality that I tried to find out the name of the person who had given out such presents (cf. Photo. 58). Then the evil tongues told me that this Gaucho gar-
[797] ment had belonged to a missionary, who lost it unwittingly with the full cooperation of Vuatanamy. The former owner may derive some consolation from the fact that his unintended beneficiary continued to sleep naked through mosquito bites and cold spells.

The shirts, vests, and trousers that I gave to some of the young men were also restricted to daytime use. The enthusiasm for this kind of ornament lasted only a few days. Then the law of the least effort prevailed, and the pieces were put away in a corner of the house. Incidentally, of all my gifts, the vests were the least valued. Their new owners noted signs of wear with obvious displeasure, and perhaps also felt that since the vests had no sleeves they were mere fragments of jackets and thus scorned by the Whites.

648 The aim of these Indians, however, was to be esteemed by the
177 Whites by conforming to their behavior. I do not mean to say that this was the aim of every Tapirapé. There were some, however, who made it quite clear. There was, for example, Kamairá, the tallest and sturdiest man in Tampiitáua and a leader on certain occasions. Kamairá sometimes liked to use a rather dirty rag as a
[797] loincloth. This was the only loincloth I saw in the tribe, and its use was probably inspired by a desire to reach the ideal proclaimed by some missionary with highly modest sentiments.

177 Such propensities for adaptation, however, did not preclude
291 the use of ornaments furnished by us, even when such objects had
301 never appeared on our own bodies. Thus, Vuatanamy wore a multicolored cap (cf. Photo. 68); Kamanané, the song leader, liked to wear a piece of brightly colored cloth on his head; the
177 red and black cardboard wrapper of my soap contributed to the
301 mosaic of bird feathers that adorned a dance mask; and beads were

302 covered, in addition, with a number of irregular lines, and so is the leg from the knee to the ankle, and sometimes the arm and forearm as well (Photos. 3, 4, 7, 8, 48, 67). The woman is not [841] painted during menstruation. [108:123] As soon as the blood stops flowing, however, the characteristic lines on the belly and thighs are renewed. Photograph 67 shows a girl of about 13 who has not yet menstruated, but who nevertheless wears the women's painting. [513] This is because she shares her sleeping hammock with a 20-year-old boy.

The chief genipap paintings used by the men are, with slight

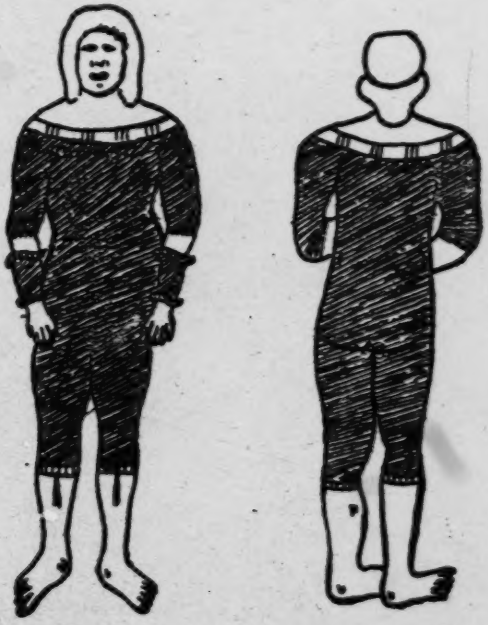

Fig. 2. Vuangkané male body painting.

[825] variations, (1) vuangkané (Fig. 2), the name of a water bird, [Fig. 3 appears here] possibly a kingfisher (Ceryle spec.); (2) ipihauáua (Fig. 3), the name of a fish; (3) chankoaka (Fig. 4), the name of an anchinga, a spirit seen by a sorcerer--medicine man; (4) [101] kananchahó (Fig. 5), the name by which the northern Kayapó are known (cf. Ch. 4). It is doubtful that the name of this latter painting alludes to its origin. Krause (2, 386) found nothing similar [171] among the Kayapó. [Ed., the last sentence on p. 123 and the first paragraph of p. 124 are omitted.]

114 591 in this house with No. 48, that is, the husband's mother (the husband's father and the wife's parents were dead); (6) couple 35 and 40, in the same house, did not live with No. 56, that is, the husband's mother, who lived in house d (the husband's father and the wife's parents were dead); (7) couple 51 and 58, in house d, lived in this house with No. 56, that is, the husband's mother (the husband's father and the wife's parents were dead); (8) couple 85 and 92, in house f, did not live with No. 22, that is, the husband's mother, in house a (the husband's father and the wife's parents were dead). As we can see, these data do not permit us to mention the existence of either a matrilocal or a patrilocal pattern among the Tapirapé in 1935, nor do they contribute any answer to the question as to whether these Indians were formerly patrilocal or matrilocal. [Ed., the last two paragraphs of p. 108, p. 109, and the first paragraph of p. 110 are omitted.]

171 361 [111:110] Thus, while the villages of various tribes at the headwaters of the Xingu resemble Tampiitaua in their inclusion of a ceremonial house and in the arrangement of the dwellings around it, they differ from it in the shape of the houses and in the comparative size of dwellings and ceremonial houses. In that 171 region of the Xingu basin, the houses do not have, like those of the 342 Tapirapé, a rectangular plan. They are elliptical or round, and similar in their beehive shape to the hemispherical houses of the Rio das Mortes Chavante rather than to the elongated dome (cf. Max Schmidt 3, 460-461; Meyer, 1, 62; and the figure in Von den Steinen 1, 124). There, in addition, the ceremonial house 171 is not larger than the family dwellings around it, as is the takana 345 at Tampiitaua, but as a rule is actually smaller (Max Schmidt 3, 462). [Ed., the last two paragraphs on p. 110, p. 111, and all but the last two paragraphs on p. 112 are omitted.]

[101] 171 ●513 [111:112] The use of a sleeping hammock also points out the kinship of the Tapirapé with the Tupinambá and with the Tupi family as a whole (cf. Métraux 2, 60-62). Like the Tapirapé, the Tupinambá also slept naked and without blankets, maintaining a fire beside the net through the night (cf. Staden p. 4; Dialogos 114 das grandezas do Brazil [Dialogues on the Grandeurs of Brazil] 270; 171 Salvador 35). [Ed., a sentence is omitted.] While according to 513 Father Vicente de Salvador (35), the Tupinambá husband usually

114 171 513 slept with his wife in the same net, this also being the custom among the Tapirapé with certain exceptions, couples in the region of the Xingu headwaters, according to Herrmann Meyer's diary (1, 64), sleep separately in nets set up one above the other. [Ed., a sentence is omitted.] Like the Tapirapé, the Tupinambá, according to Léry (276), took their nets along when they went hunting and fishing, hanging them from trees when it was time to sleep.

171 516 The Tapirapé custom of swinging the hammock was also found among Indians of the eastern Bolivian forest. Each of the following words by Richard N. Wegner (1, 70) about the Siriono may be applied to many inhabitants of Tamplitaua: [111:113] "Both naked Siriono lay in short hammocks. Only the buttocks and the head more or less fitted in. The right foot was balanced on the cord that held up the net, while the left leg, which hung out even in sleep, kept the net swinging throughout the night."

352 513 841 The menstruation net is a peculiarity of Tapirapé culture. Certain hammocks have an opening at the spot where the woman's buttocks lie. As a rule, these nets are also used at other times. In house d, however, the couple consisting of Techipy and Manchiró slept with Marekantú, their three-year-old daughter, in the same net, and also possessed a menstruation hammock. The latter, however, was used by Manchiró only at the time for which it was intended, and this is why I left it blank in Figure 8. I have never heard of the existence of menstruating nets in other cultures. It is possible, of course, that they may exist among other peoples and go unnoticed by explorers.

231 The net in house c, which I left blank on the same figure, was tiny because it belonged to a small dog. It was the bed of a "dog child," in the words of the Tapirapé.

171 513 352 In their use of the hammock, these Indians differ from their eastern, northern, and probably also their southern neighbors. The Karajá and Kayapó sleep on the ground (cf. Krause 2, 198 and 373), and the same must be assumed of the Rio das Mortes Chavante, among whom many mats have been found, but to my knowledge no sleeping hammocks.

114 171 352 The small bench was an article of which only one specimen existed in Tamplitaua. We read in Métraux (2, 63): "No cultural

855 [784] respected by the latter through abstentions to which they submit for the child's sake over a long period of time, and not only when the child is sick. The period of physical contact also lasts longer 853 [114] [171] than among us. Although the statement of Father Vicente de Salvador (37), according to which certain Tupinambá mothers nursed their children "seven or eight years" is exaggerated, we may assume that the same thing occurred among those Tupi as we observed among the Tapirapé and numerous other Brazilian tribes, that is to say, a child who already plays and runs about with other children without adult supervision and who still nurses at his mother's [171] breast. According to Lipkind (2, 187), Karajá children sleep with their mother until they stop nursing. In Tampiitaua, I found one 513 boy and one girl, each a year old, two girls of three years, and one girl of four years who slept with both parents in the same net in 1935, and two girls of one year who did so in 1947. In 1935, I found one girl of a few months, one girl of less than a year, one girl a little over a year, and one boy of three who slept with their mother, and in 1947 I found one boy of one year, one boy of two, and one boy of four who did the same. I found one girl and one boy of four and one girl of six who slept with their father in 1935 (the mother slept in an adjoining hammock with a smaller child) and one boy of two who did so in 1947. In that same year, a girl of about 10 slept with her father, a man of 35, while his wife, about seven months pregnant, who was not the girl's mother, slept in the next hammock. And in 1935, a boy of six slept with his mother's older sister while the mother slept in another house with her husband, who was not the boy's father.

The Tapirapé adorn the children with special care. I showed 301 in Chapter 6 (Photo. 13) how even before the birth they make 854 tamankurá for a child's ankles. When he is born, they proceed to adorn him with the traditional ornaments of the tribe, [127:233] and in addition they hang beads obtained from the Whites around his [422] neck. Like everything else they may give him, these beads are acknowledged henceforth as the child's property. A museum collector may sometimes have difficulty obtaining an object owned exclusively by a child not yet old enough to understand his wish.

859 I was moved when I saw a Tapirapé mother attempt to protect her weeks-old baby against the strong noon sun while crossing the village plaza. She held it close against her abdomen and ran bent

/407 cont./

221 region and come to the river farther upstream, before it turns
226 toward the northeast. Here, by means of poisonous cipo, they
[252] fish successive lakes blocked off by fences. They seem to travel from upstream downward, for the upper roasting place showed only a few new beams among very old ones, whereas the lower one was apparently quite recently built. This lower one, beside which they fished from the middle to the end of August 1908, lies about 16 kilometers south-southwest of the first village (24 kilometers
[487] from the second and third). The well-worn paths that go from the two roasting places, join, and lead by way of the first village to the other two, seem to indicate that the Indians visit this spot annually. Where they go from here I was unable to find out; perhaps they went across the Tapirapé to the south. In any case a campo lake abounding in fish, several kilometers away from the trading place, showed no traces of human beings.

161 These people seem to be very numerous. The number of
[342] houses is small, to be sure, but their dimensions seemed to be
[252] quite considerable. The 26 huge grills at the first roasting place and 10-15 at the second, the sandbanks completely trodden down with footprints beside the first fish lake, certainly lead one to
513 conclude that there is a large crowd of people. Sleeping is
352 apparently done in hammocks. This is indicated first by the net coverings that the Karajá buy from them, and then by the complete absence of sleeping places beside the roasting place, which was certainly used for many days.

241 Besides manioc (according to the account of the Karajá), these people also plant maize, as is indicated by many, partly
231 charred corncobs at the roasting place. As domestic animals they keep dogs, the traces of which were numerous on the sand-
224 banks. It may surely be assumed that they devote themselves to
[136] hunting. The campo is extremely rich in deer, the forests in wild pigs. Certainly they will not forgo these sources of meat.

226 In addition, fishing is practiced on a large scale through poisoning the /408/ /Ill. 267 appears here/ /409/ water of blocked-off lakes. We saw barrier poles everywhere in the territory of this tribe in front of lake outlets. The first lake that we came across was completely blocked off by a fence that was

[TEXT CONTINUES ON P. 344]